

THE  
RECOMPENCE  
of the  
RIGHTEOVS.

being a Jewell fit to be  
placed in every Christians heart.

Preached in a Sermon at  
*Winfield in Suffex*, and published at  
the request of some well dispo-  
sed Christians.

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By H H M P H R E Y E V E R E N D E N.

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*The sixth Edition.*



L O N D O N,  
Printed for Robert Bird, and are to be sold  
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of the Bible. 1635.



## *To the Christian Reader*

**T**Hinke it not strange beloved  
in Christ Iesus, I come in with  
my poore mite amongst the  
rich gifts of many learned  
writers published in the Kingdome  
(whose excellency I reverence, and  
whose earnestnesse I earnestly desire, for  
the benefit of Gods Church, and the  
confusion of the Kingdome of Sathan.  
It is the benefit of the simple I desire  
and ayme at, if thou canst from so small  
a flower sucke but one drop of honey to  
sweeten thy soule, my labours is not  
lost, my gift not to be despised, read  
then, and consider, and God grant his  
blessings to rest on his owne ordinance  
to the glory of his blessed Name  
Amen.

*Thine in Christ,*

HUMPHREY EVERED



THE  
RECOMPENCE  
of the *Righteous*.

A SERMON PREACHED  
at *Linsfield in Suffex..*

MAT. 25. 46.

*And the righteous shall goe into life eternall.*

**I**n the Parable of the Tares  
Math. 13. 24. our Saviour  
Christ sheweth y<sup>t</sup> it is Gods  
pleasure, that in this life the  
wicked shall not be rooted out  
from amongst the righteous: and yet at  
the latter day, there shall be a difference  
made betweene them.

Now in this example of the generall  
Judgment of that day, our Saviour shew-  
eth, that the difference then made shall

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be foure fold. First, of their persons, vers. 23. Secondly, of their woꝝkes, vers. 35. 42. Thirdly, of their condition, vers. 34. 41. Fourthly, of their reward, in this. 46. verse. Of the peculiar of the Righteous I make choice at this time to speake that it may be an incouragement to the evill to forsake their wicked wayes, to live the life of the righteous, that their latter end may belike unto his : and to the good to persevere in the righteous resolutions begun : that their labour may not be in vaine in the Lord. Curious divisions of words I purposely omit, onely as they lye they pee'd us this instruction.

That the just shall assuredly receive the recompence of eternall happinesse in the life to come. This Doctrine is farther confirmed by these text of Scripture, Math. 13. 41. Dan. 12. 2. Rom. 27. 1 Cor. 27. 2. Tim. 3. 8.

Because the members of that body whereof Christ is the Head, who being entered into glory before, his members must needs follow, and not be left behinde : for he accounteth himselfe not full without them, for which cause the Church is called his fulnesse, Ephes. 1. 23.



## of the Righteous.

Because they are freed from the curse of the Law, whereunto they are naturally subiect for their corruptions, and transgressions, and being delivered from the curse, are made partakers of the blessing, Gal. 3. 14.

Because they are cloathed with the righteousness of Christ, so although they be by nature impure, and unholy, yet in the righteousness of Christ made theirs, they stand in Gods sight righteous, and holy as he is, 1 Cor. 1. 30.

For our further instruction in this point foure things are to be considered.

First, why the happines of the blessed is called his.

Secondly, wherein their happinesse consisteth.

Thirdly, how many sorts of those that are to be partakers of this happinesse.

Fourthly, by what meanes we shall attaine to it.

For the first, the happines of the blessed is not therefore called life, because it hath resemblance of our temporall life, as some suppose: but on the contrary the course of our pilgrimage is called life, because of small resemblance it hath of the state of

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the glorified : for the happinesse of the blessed is the true life , who live never dye, and inioy that light that shall never be obscured : on the contrary ,our age is so far from being a true life,as that it is a very death, because every moment of our life is a steppe to death: and as Seneca sayth, *Quotidie morimur, quotidie en-demitur aliqua pars vitæ* : we dye daily ; for every day some part of our life is taken away, a mortall man from the first moment of his quickning is drawing on (as we say ) to death.

For the second, wherein the happinesse of the glorified consisteth. As the punishment of the damned standeth generally in two things, *pæna dami, pæna sensusque*, the losse of happines, and the sence of torments. So doth the happines of the glorified consist in absolute freedome from all evil, and full possession of all good. Apoc. 21.4,5.

Their positive goods the } Perogatives,  
second part of their hap- } Possessions.  
pines stand in 3. things: } Properties.

Their first perogative is that which is given them, Apoc.1.6. That they shall be made Kings, and Priests to God the Father

## of the Righteous.

ther : Christians are Kings, and Priests in this life : Kings, so far as they rule ober their sinfull affections, Priests in offering up sacrifices of prayer, prayse and sanctified liues to God: but in their state of happinesse their regality, and Priest-hood shall be perfected, insomuch as they shall fully raigne ober all sinne, and sinfull affections, and shall offer up such sacrifices unto God in prayles, as shall be free from spot, and imperfection.

Their second prerogative is giben by our Saviour Christ : Math 19. 28. Yee which follow me in the regeneration, shall sit upon the twelve thrones, and judge the twelve tribes of Israel, and confirmed by the Apostles: the Saints shall judge the world, 1 Cor. 6. 2. 3. so that they shall have the prerogative not onely of Kings, and Priests, but also of Judges, the first concerneth the whole continuance of their estate in happinesse, the second onely the beginning thereof.

The things they possesse are of two sorts.

}	1. Such as concerne the body onely.
	2. Such as concerne both body, and soule.

## The Recompence

First, that which concerneth the body is, that it shall be cloathed with immortality, and incorruption, so that it shall be no longer subiect to death or changing, nor turne into a corruptible carcasse, 1 Cor. 5. 53.

Secondly, the body shall be cloathed with great, and excellent glory, Math. 13. 45. yet in that glory shall be differences, secundum magis & minus, according to their differences in measure of Grace whilst they liued here, 1 Cor. 15. 41, 42.

That which concerneth both soule, and body, is that they both shall be filled with all true ioyes, and delights for ever, Psal. 26. 8. Esay 51. 11. And how great these ioyes shall be our Saviour Christ doth shew, where he calleth it our Masters joy, Math. 25. 12. that is, that ioy which our Saviour Christ our Lord, and Master is entred into. Now if the peace of conscience being onely a taste of these ioyes, be so great as that it passeth all understanding. Phil. 4. 7. oh how unspeakeable shall these ioyes be in the full fruition, and possession of them. Furthermore, all these pleasures proceed from the vision, and sight of God as the beames from the Sun, 1 Cor. 12.

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12. 1. Iohn 3. 2. and the reason is because true delights doe rest there, and are there to be found, as in the fountaine, and wel-  
spring of them, Psal. 16. 1.

There excellent properties although they be many, yet may be reduced unto two heads.

First, they shall have absolute, and perfect knowledge which so much shall exceed the greatest measure of knowledge in this life, as the whole exceeds the part, 1 Cor. 13. 17.

Whether shall we know each other in the life to come?

Some hold yea, and that our knowledge in that kinde shall be so much increased, as that we shall know not onely those whom we have knowne here, but also others whom we never knew. Others deny it because they say, all earthly knowledge shall be taken away, but to know my father mother, &c. in the life to come is an earthly knowledge, and therefore passed amongst the first things. I reply, if by an earthly knowledge they meane this knowledge toynd with earthly respects (as of obedience, as to an earthly father, &c.) I grant there shall be no such knowledge:

## The Recompence

If by an earthly knowledge, they meane the knowledge, & remembrance of things done on the earth, and passed, I say it is false to say the glorified can have on such knowledge: for why doe the glorified Martyrs cry out, how long Lord, how long, &c. Apoc. 6. 10. if they did not both know, and remember their persecutions. Thirdly, if by an earthly knowledge, they meane a naturall knowledge, I answer, that in so much as the glorified Saints shall not be altogether deliuered from the properties of a naturall man, but from such as participate of imperfection, and corruption. I see no reason why he should be debarred from a naturall knowledge, not imperfect or corrupt, but to know this person to have bene my Father, Mother or the like, doth not more partake of imperfection or corruption, than to know, and remember in that life, the persecutions, and afflictions of the life passed.

Their second excellent property shall be, increase of their love towards God, which as a flame shall rise up to God: many waters gathered together into one, make a sea, so when all our selfe-love, love of wife parents, children, earthly things, yea, of  
sin.



## of the Righteous.

full lusts are all turned into the love of  
G D D, then doubtlesse great, and glorious  
shall be our love. And this great love of  
God is the motive that stirreth up the glo-  
rified Saints to the praises of God with-  
out ceasing or wearinesse, Apoca. 18. 10.  
For as the sense of wants doe move us to  
prayer, so the love of Gods mercies doe  
move us to praises.

How many sorts are of those that shall  
be partakers of this happinesse : 1 Those  
that live godly from their very first yeeres  
of discretion, that are sanctified as Iohn  
the Baptist from their mothers wombe,  
Luke 1. 15 these are those that are called  
into Gods vineyard at the breake of day,  
Mat. 20. 1. The fewest sort are convertes  
who are called home to G D D after the  
course of a wicked, and carnall life ; these  
are those that are called into the vineyard  
at other houres of the day, some earlier,  
some later, as it pleaseth G D D to seeke  
them, neyther is this priviledge of this sort  
small, for Chzist saith, there is joy in Hea-  
ven, and joy in the presence of the An-  
gels of God, for one sinner that conver-  
teth: Luke 15. 7, 11. In this ranke wee  
have for example. The publican, Luke 18.

## The Recompence

13. The prodigall Son, Luke. 15. 10. 11. after  
Zacheus, Luke 19. 8. 9. The theife on the  
Crosse called at the last houre, Luke 23. 41.

The wayes wherein we walke to the  
happynesse are thzee. 1. Faith in Iesu  
Christ, Mat. 16. 16. Ioh. 3. 14, 15. 2. Good  
woorkes the fruits of Faith, Rom. 2. 7. Apoc.  
14. 13. 3. Sufferings, Rom. 8. 17. where the  
Apostle teacheth that Christian perfection  
of this life is not fulfilled in all possible  
Practice of Piety whereby we are made  
conformable to Christ in holy obedience,  
unlesse there be also a conformity to Christ  
in his sufferings, and the reason is, because  
Christian integrity cannot goe scot free  
from persecution. 2 Tim. 3. 12.

This Doctrine may encourage us to  
undergoe, and to suffer the difficulty, and se-  
verity of a godly, and Christian life for the  
great recompence sake that is set before  
us: although the gate be straight, and the  
way narrow that leadeth to life, Mat. 7.  
14. yet life at the end of the passage is a  
sufficient motive to cause us to enter, and  
passe through it, men labour here with  
sweat, and care for the maintenance of this  
temporal life, although ever full of sor-  
rowes, and vexation, which also at length  
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## of the Righteous.

notwithstanding all their labours, and  
on their knees will leave them, Oh how great la-  
bour then should we undergoe, that we  
may obtaine, and enjoy this eternall life,  
Jesu accompanied with all joyes that never  
shall have change or ending. But men  
now adayes dare not labour for the fode  
which perissheth not, for feare of loosing  
that fode which perissheth, they say they  
cannot let their work to follow Sermons,  
to reade, to meditate, and pray they bee  
weary with their weeks, worke, they  
must lye abed on Sundayes, they cannot  
spare time for their servants to learne the  
principles of Religion they have other  
fish to seeke. But were not he a foole, that  
would neglect to prosecute the inheri-  
tance of a Kingdome, which on conditions he  
might obtaine, for feare of loosing a few  
monables at home, which also he is not  
sure to keepe an houre: no lesse is the fol-  
ly of these men that will refuse to seeke  
the Kingdome of Heaven, and life eternall  
which through Christ they may obtaine  
for ever, for feare of hinderance in their  
temporall estate which may be taken from  
them in an houre.

It may be a powerfull motive to weare  
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## NOTE

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## The Recompence

13. The prodigall Son, Luke. 15. 10. 11. Zacheus, Luke 19. 8. 9. The theife on the Crosse called at the last houre, Luke 23. 42.

The wayes wherein we walke to this happinesse are thzee. 1. Faith in Ies Christ, Mat. 16. 16. Ioh. 3. 14, 15. 2. Good woorkes the fruits of Faith, Rom. 2. 7. Apo. 14. 13. 3. Sufferings, Rom. 8. 17. where the Apostle teacheth that Christian perfection of this life is not fulfilled in all possible Practice of Piety whereby we are made conformable to Christ in holy obedience, unlesse there be also a conformity to Christ in his sufferings, and the reason is, because Christian integrity cannot goe scot free from persecution. 2<sup>d</sup> Tim. 3. 12.

This Doctrine may encourage us to undergoe, and to suffer the difficulty, and severity of a godly, and Christian life for the great recompence sake that is set before us: although the gate be straight, and the way narrow that leadeth to life, Mat. 7. 14. yet life at the end of the passage is a sufficient motive to cause us to enter, and passe through it, men labour here with sweat, and care for the maintenance of this temporall life, although ever full of sorowes, and vexation, which also at length

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## The Recompence

us from the lobe of this world, and earthly pleasures, which are the maine meane to keepe us from this happinesse, and to drowne us in perdition, and destruction, Tim. 6. 9. He that might get a Kingdome would he regard a cottage he that might have gold would he regard a counter, and is it not a most vild folly that men will so much regard earthly riches, that eyther will forsake them, or else must be forsaken of them, that for the lobe of them they will lose those heavenly riches, which shall neuer perishe, forsake us, or be forsaken of us, Mat. 6. 20. What are all things in this life but vanity, and veration of spirit: as the Wise man teacheth: Eccl. 2. 7. What gaineth he then that gaineth a world, what hath he obtayned that enioyeth all the pleasures of this life: surely he hath gained vanity, and lost eternity, he hath gotten vanity, and lost eternity, he hath gotten veration of spirit, and lost the fulnesse of ioy.

It may stir us up patiently to suffer all the afflictions of this life, yet it may make them sweet unto us, The former apprehensions of the assurance of a future ioy and preferment, make us suffer our mee-

## of the Righteous.

estate without sense of grievance; & shall  
not the Assurance of so unspeakable ioy  
apprehended by Faith, of such ioy I say  
as neither eye hath seene, eare hath heard,  
nor hath entred into the heart of man, 1  
Cor. 2. 9. make us suffer the sorowes of  
this life with gladnes: True is it many  
are the tribulations of the Righteous; yea,  
they are great, Psal. 34. 19 they are of di-  
uers sorts, as the rage, and subtilty of Sa-  
than, and his instruments can invent, but  
if their greatnes, multitude, and variety, be  
compared with the greatnesse, multitude,  
and variety of the ioyes of Heauen, there  
is no comparison between them, neyther is  
the one worthy of other, Rom. 8. 18.

It may serue for the comfort of all the  
faithfull servants of GOD, that after the  
time of their labours, they shall have a  
time of rest, after their time of weeping,  
they shall have a time of reioycing: That  
although their weeping for affliction con-  
tinue to the ending of their temporall life,  
yet ioy shall come in the morning of their  
resurrection, Pl. 30. 5. That although they  
sow in the spirit during this life in teares,  
yet they shall reape all happinesse in the  
life to come in eternall ioyes, Psal. 126. 3.  
that

## of the Righteous.

that although now the world reioyce, and triumph, and they mourne, and lament yet men, the men of this world shall weepe, waile, and gnash their teeth for euer: there sorrow shall be turned into eternall ioy,

Iohn 6. 20. Which he that made us  
gibe us, and to which he that  
bought us bring us,  
Amen.

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of the Righteous.

that although now the world reioyce, and  
triumph, and they mourne and lament yet  
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*FINIS.*

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